

شرح كتاب
"عمدة الأحكام من كلام خير الأنام"

للإمام تقي الدين عبد الغني بن عبد الواحد بن علي المقدسي

(رحمه الله)
600-541 هـ

Explanation of:

‘Umdatul-Ahkaam

(The Reliance of Rulings: a Collection of Authentic Ahadeeth of Fiqh Relevance)

Collected by Imam Taqiyy-ud-deen
'Abdul Ghani bin 'Abdilwaahid bin 'ali Al-Maqadissee
(*rahimahullaah*)

541-600 AH
(1147-1204 C.E.)

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Based Upon the Explanation of Our Shaykh
Muhammad bin Saalih Al-'Uthaimeen
(*rahimahullaah*)

1428-1427 هـ
1427-1428 AH
(2006-2007 C.E.)

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The Book of Purification

The Second Hadeeth (الْحَدِيثُ الثَّانِي)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
((لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى تَوَضَّأَ))

Narrated Abu Hurayrah (May Allaah be pleased with him): Allaah's Apostle (sallAllaahu 'alayhi wa sallam) said, "The prayer of a person who does *hadath* (passes, urine, stool or wind) is not accepted till he performs (repeats) the ablution." [Sahih al-Bukhari, Volume 1, Book 4, Number 137 and Sahih Muslim Kitaab at-Taharah #559]

The Narrator

The narrator is Abu Hurayrah (*radiyallaahu 'anhu*). His name is 'Abdur-Rahmaan bin Sakhir ad-Dawsee. He accepted Islaam in the year of the battle of *Khaybar* (6 AH), and he witnessed the battle. He was in the company of the Prophet (*sallallaahu 'alayhi wasallam*), and was very much interested in the hadeeth of the Prophet (*sallallaahu 'alayhi wasallam*). The Prophet (*sallallaahu 'alayhi wasallam*), testified to Abu Hurayrah's keenness regarding the hadeeths. Ibn 'Umar (May Allaah be pleased with him and his father) said: "*You were closest to the Prophet (sallallaahu 'alayhi wasallam), being with him, and most knowledgeable in hadeeth*". The same had been reported from 'Umar (*radiyallaahu 'anhu*) himself. Al-Imaam al-Bukhaaree (*rahimahullaah*) said: "*Abu Hurayrah was the most diligent one in preserving the narrations of the Prophet (sallallaahu 'alayhi wasallam), in his time*". The people of knowledge related that Abu Hurayrah (may Allaah be pleased with him) narrated 5,374 hadeeths. He died in the year 57 AH in the city of Madeenah.

The Subject and Overall Explanation

The subject of this hadeeth is "*The ruling concerning salaah without wudhuu*". In this hadeeth it is clear that the importance of *salaah*

ranks high with Allaah (*subhaanahu wa ta'aalaa*), because it is the best of worship after the *shahaadah*. And it is the relation between the slave and his Lord. And for this reason, the believer is not permitted to indulge in the *salaah* until he is pure, as this hadeeth illustrates. So Allaah (*subhaanahu wa ta'aalaa*), does not accept the *salaah* of the slave and will not reward him for it if he breaks the *wudhuu'* until he repeats the ablution.

From the Benefits of this Hadeeth

1. The hadeeth tells that from the *salaah*, there is the *salaah* which is accepted and the *salaah* which is rejected. The *salaah* which is in accordance with the *shari'ah* is accepted. And the *salaah* which is in opposition to the *shari'ah* is rejected. This applies to all types of worship, because the Prophet (*sallallahu 'alayhi wasallam*) said: *"Whoever does an action which is not in accordance with our matter, then it is rejected."* [Al-Bukhaaree and Muslim]. So it must comply with the *shari'ah* to be accepted.
2. Whether the *salaah* is an obligatory one or an optional one (even the *salaatul-janaazah* i.e. funeral prayer), it is not accepted if the person performs it while in a state of ritual impurity, even if he forgets being in such a state. It is only accepted when he repeats the *wudhuu'*. Similarly, the *salaah* of one in a state of sexual defilement is not accepted if he performs the *salaah* before taking the *ghusl* – the complete bath.
3. The *salaah* of the *muhdith* (the one in a state of ritual impurity), is forbidden until he makes the *wudhuu'*, because Allaah does not accept it. And offering means of nearness to Allaah, knowing that Allaah does not accept them, is like mocking at Allaah.
4. If a person makes *wudhuu'* to perform a certain *salaah* then the second *salaah* approaches and he attains the time of the second *salaah* while in a state of purity then it is not an obligation on him to redo the *wudhuu'*. He or she can pray on the same *wudhuu'* done for the previous *salaah*. And this is very important because some people think that it is an obligation to make *wudhuu'* for each *salaah*. It is not an obligation as long as the state of *wudhuu'* is maintained.
5. Ritual purity is a condition for the correctness and acceptance of the *salaah*.
6. Breaking the *wudhuu'* during *salaah* invalidates the *salaah*.
The invalidators of *wudhuu'* are:
 - a. Responding to the call of nature or passing wind
 - b. Intoxication, unconsciousness, deep sleep and insanity

- c. Touching the genitals skin to skin, and some scholars conditioned that it must be with a sexual desire
- d. Sexual activity which necessitates a ghusl
- e. Eating camel's meat
- f. Apostasy (*ar-Ridda*)
- g. Washing a dead body or carrying it. There is a difference of opinion on this, but to be on the precautionary side, one does that. The Prophet (*sallallaahu `alayhi was-sallam*) said: "*He who washes the dead let him take a bath, and he who carries the dead let him make wudhuu'.*" [Ahmed, Abu Daawood and at-Tirmidhee, and Al-Albani graded it as *saheeh* as in *saheeh sunan Abi Daeed*, 2:609)].

The Questions for this Hadeeth

1. What is the full name of Abu Hurayrah?
2. When did he accept Islaam?
3. How many Hadeeths did he report?
4. When did he die?
5. If someone prayed without having *wudhuu'* due to forgetfulness, is his *salaah* acceptable or not?
6. Is it a must to have (make) *wudhuu'* for each *salaah*?